CHARLESTON
BUDDHIST
FELLOWSHIP

Texts in Pāḷi - I

Vandanā: Buddhist Devotions

(Pāḷi Texts and English Translations)



Compiled by

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Revised and Edited by

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Pāḷi
Language
Series

Vandanā

Buddhist Devotions

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Charleston Buddhist Fellowship
Charleston, SC USA

2011 (2555)

The doctrinal positions expressed in this booklet are those of Theravādin Buddhism.

This booklet is based upon the second revised edition (1981 [2525 B.E.]) of *Vandanā: Buddhist Devotions*, by Ven. Mahāthera Henepola Gunaratana and Ven. Bhikkhu Bodhi (Washington, DC: Washington Buddhist Vihāra).

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The first Charleston Buddhist Fellowship edition was published in 2002 (2546). It was slightly revised in 2011 (2555).

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Introduction

Devotion in Theravādin Buddhism

The Pāḷi word *vandanā* means, literally, "bowing down." It is a word used in Theravādin Buddhism to signify the heart's response to the highest objects of veneration. Hence, it may be rendered as "devotion" or "homage". The idea of *vandanā* covers both aspects of the devotional response — on one side, the feelings of faith, reverence, and love, on the other, the acts of homage, bodily and verbal, which express them. In the ideal practice of *vandanā*, these two aspects fuse together into a unity, the feeling spilling forth into the act and the act giving concrete form to the feeling.

The devotional element is often omitted from accounts of Theravādin Buddhism, which usually depict this ancient Buddhist school as a dry intellectual system without much room for religious emotion. Seen first-hand, however, the Theravādin tradition reveals at its core a vibrant current of devotional feeling that permeates the lives of its followers. Its tone may be quiet and restrained, but it is unmistakably present. This devotional strain has firm roots in the Theravādin doctrinal perspective. Theravādin teaching does not encourage emotional titillation, as this often leads astray, but it does proclaim an electric message of deliverance capable of sparking off the higher emotions. The Buddha of the Theravādin scriptures speaks directly about the most vital issues of human concern: the problems of pain and suffering, birth and death, desire and bondage. He speaks too about a release from suffering, *nibbāna*, the perfect peace, and He lays down a path leading to this goal. Most importantly, He shows in His own person and His enlightened disciples that complete deliverance from suffering is not an empty abstraction or theoretical ideal, but a real attainment that can be reached by those who put forth the effort.

For those receptive to its message, the Buddha's teaching can have a powerful and far-reaching impact. As the message sinks into the mind, it activates the higher mental faculties, each in its own way. Intellectually, the teaching awakens understanding and an urge to transmute what is understood conceptually into direct knowledge. Volitionally, it stirs up the will, impelling effort in the work of inner cultivation. And, emotionally, the teaching arouses devotion, which rises up as a pure veneration based on the yearning for deliverance and the admiration of all that is noble and good.

As a message of deliverance, the Buddha's teaching aims at putting an end to a condition of bondage. This condition of bondage is *saṁsāra*, the round of repeated births and deaths in which we revolve through our ignorance and craving. *Nibbāna*, the state of full deliverance, is to be won by cultivating the path. In cultivating the path, the follower relies on three guides, called the "three jewels" or "Triple Gem" (*tiratana*), because they possess the most precious qualities — also the "three refuges" (*tisaraṇa*), because they make possible complete security from suffering. The three are the Buddha, the Dhamma, and the Sangha. The Buddha is the Enlightened One who discovered and taught the path to liberation; He is at once the perfect model who embodies all noble qualities in Himself and the peerless guide who makes known the path. The Dhamma is the path itself, the state of *nibbāna* to which the path leads, and the

teaching that explains the way to practice the path. The Sangha is the community of *ariyas*, the noble disciples of the Buddha, who, by practicing the path, have reached the graded attainments culminating in full liberation.

These three — Buddha, Dhamma, and Sangha — form the primary objects of Buddhist devotion. The devotional response that focuses on them brings together several interwoven strands of feeling, the most prominent being confidence, reverence, and love. Confidence, arising through trust in the liberating capacity of the refuge objects, dissolves the fear and worry of a mind without a sense of refuge. As it gathers force, it issues in a clear serenity that inspires further trust. Through confrontation with the sublime qualities of the Triple Gem, reverence springs up as an attitude of profound respect. At first, reverence involves an element of distance, based on our consciousness of the exalted status of the venerated ideals. But as we experience the transforming influence of the Dhamma in our lives, the distance closes. Reverence gradually gives birth to love, a pure and selfless love flowing from the deep fulfillment gained through spiritual practice.

Along with these three, other feelings enter into the Theravādin devotional life — gratitude, joy, peace, aspirational fervor, etc. However, one typical feature of other devotional systems not found in Theravādin Buddhism is dependence on an external power in the hope of saving grace. Theravādin teaching stresses the need for self-reliance in the quest for deliverance. The Buddhist aspirant turns to the three jewels as guides and sources of inspiration but not as agents of salvation. The Buddha teaches that each person defiles himself and keeps himself in bondage, and each must purify himself to attain liberation. No one, the Buddha declares, can purify another. While relying on the three refuges as supports for practice, each must ultimately be his own refuge. The Buddha Himself is not revered as a deity with the power to save. He receives veneration as a fully enlightened man who, in His great compassion, does all for His disciples that any teacher can do: point out the path to liberation. The rest depends on personal effort in treading the indicated path.

The practical corollary of this is that petitionary prayer does not enter into Theravādin devotion. The devotional recitations are not prayers addressed to a supernatural being, but methods of recollection intended to focus the mind on the virtues of the three jewels. They do not involve petition, nor does the practitioner seek to establish through them a personal relationship with the objects of recollection. The Buddha and the *ariya* disciples, though functionally present as models and as bases of merit (as will be explained shortly), do not hear and answer prayers. Even devotion itself, however strong, does not suffice to win deliverance. The goal is to be won by wisdom, the knowledge of things as they truly are that arises from deep meditation. Devotion can spur and sustain the effort needed for contemplation, but cannot serve as a substitute for wisdom, which has to be developed by striving along the noble eightfold path in self-reliance.

The word "emotion" means, literally, "outward movement," so it is quite natural that the devotional emotions tend to express themselves through the entire person, in deed and speech no less than in thought. The bodily and verbal acts that express devotional feelings constitute the forms of devotional practice. The most basic of such forms is the "going for refuge," the verbal declaration of trust in the Buddha, Dhamma, and Sangha as ultimate guides and ideals. Next in importance is the devotional recollection of the three jewels, performed through the mindful recitation of the formulas listing their special attributes. Beyond this lie countless ways of

showing devotion — the veneration of symbols of the Buddha such as images and the Bodhi tree, offerings, the chanting of *suttas*, respect for the order of Buddhist Monks, and the many little principles of etiquette and reverence that govern the conduct of daily fife.

Devotional practices by no means constitute the essence of the Buddhist path, but they do fulfill several important functions. Most obviously, they provide concrete ways of demonstrating feelings of respect and gratitude. These devotional forms, arising from faith, rebound upon their source and generate still stronger faith. Through daily repetition, the words of the texts penetrate the deeper strata of the mind, dispelling doubts, reinforcing confidence, and inspiring more enthusiasm for practice.

Devotional observances also bring about the accumulation of merit (*puñña*). Merit is a wholesome mental force deposited in the mind through the performance of good deeds, such as giving, moral discipline, meditation, etc. It retains a capacity to ripen in the future and to bring material and spiritual benefits corresponding to the original actions. Since the amount of merit is relative to the doer's mental state and the objective recipient of his meritorious deed, deep devotion to the Triple Gem — the supreme basis of merit — results in the acquisition of a great store of merit that can aid one's own progress and can also be dedicated to others.

But the most important function of devotional practice in Theravādin Buddhism is to serve as a mode of meditation. The value of a devotional act does not lie so much in the bodily gesture or verbal profession as in the accompanying participation of the mind. The mind shapes the mind. The devotional act is ultimately a volition, a mental factor that modifies the mind according to its own distinctive quality. Devotional practice can thus cleanse the mind of its surface stains and lead to inner calm, the same ends pursued in formal meditation. The recollection of the three jewels, especially, has long been recognized as an effective means of inducing deep concentration, the basis of liberating insight. The Buddha himself explains:

> *When a noble disciple contemplates the Buddha (the Dhamma, and the Sangha), at that time, his mind is not obsessed by lust, hatred, or delusion, and his mind is rightly directed towards the Perfect One. With a rightly directed mind, the noble disciple gains enthusiasm for the goal, enthusiasm for the Dhamma, he gains the delight derived from the Dhamma. In him thus delighted joy arises; to one joyful in mind, the body and mind become tranquil; tranquil in body and mind, he experiences bliss; blissful, his mind gains concentration*.[1]

To what extent devotional forms are utilized depends on the individual temperament of the practitioner. There is no universal routine prescribed for everyone alike. Buddhist psychology recognizes that people have different temperaments, and its formulation of the ways of practice is designed to accommodate those differences. For some, devotional forms will be helpful; for others, they might be subsidiary. As in all things, the most fruitful approach here will prove to be the middle way. Regarding the spiritual faculties (*indriya*), Buddhism teaches that faith and devotion must be balanced by understanding. Devotion without understanding can lead to blind enthusiasm and extreme beliefs; understanding without devotion turns into dry intellectuality. Only the two in harmony lead to proper spiritual growth. Similarly, regarding the devotional forms themselves, a balance must be struck that avoids the extremes of excessive

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[1] *Aṅguttara Nikāya*, Chaṭṭha Nipāta, no. 10.

reliance and defiant rejection. The former risks emotional indulgence or ritualistic routine, the latter arrogance and pride. The most instructive models in the use of devotional forms will be found in seasoned practitioners of the Dhamma. Such persons do not make devotional observances the mainstay of their spiritual path, aware of the Buddha's words that the true veneration of the Enlightened One consists in the practice of His teaching, in pure conduct, and in right understanding, not in acts of external homage. Yet, at the same time, since their training has taught them the value of these forms for developing reverence, faith, and humility, they will not hesitate to conform to the established expressions of Buddhist devotion. Even when engaged in higher aspects of Dhamma practice, they do not drop their elementary devotional exercises. Moreover, since they have reaped the fruits of their initial confidence, feelings of devotion will be even more marked in them than in beginners.

Following the example of experienced practitioners, newcomers to the Dhamma, as well as traditional Buddhists, would do well to take up some devotional routine congenial to their temperament and circumstances. This will help deepen their Buddhist commitment and prove beneficial in other areas of Buddhist practice. Those who live near a Buddhist *vihāra* (temple-monastery) or who can make contact with knowledgeable Buddhists will be able to learn the standard devotional forms directly from them. For those who lack the advantage of such contacts, a guide to *vandanā* practice is included in this book, following the recitation texts themselves.

The Present *Vandanā* Book

This present edition of *Vandanā: Buddhist Devotions* is intended to provide an ordered selection of Theravādin Buddhist devotional texts that can be used as a manual for daily recitation. The need for such a manual has been felt by two groups of people: natives of traditional Buddhist countries who have resettled in the West and indigenous Westerners who have come to the Dhamma on their own. People in the first group could easily maintain their religious practices in their homeland, where they had the backing of a whole society sharing their beliefs; but after coming to the West, living in isolation from other Buddhists, they have often found it difficult to sustain a routine they can perform themselves and teach their children, who may never have had the benefit of growing up in a Buddhist culture. People in the second group have been faced with the even more perplexing problem of knowing exactly what to practice as the framework for a Buddhist life. It is not enough merely to be told generalities, like "Follow the Noble Eightfold Path." As a living force, Buddhism has always issued in concrete methods of affirming one's convictions and commitments, in simple rites, devotional forms, and so forth. For a Theravādin Buddhist wishing to feel a part of the tradition he accepts, it is important to become familiar with the practices pertaining to that tradition and to perform them regularly. This will have a twofold benefit: first, it will enable him to translate his aspiration to follow the Buddhist path into specific acts, regularly repeated, conducive to his spiritual growth; and second, it will connect him to the Theravādin Buddhist tradition as a whole and to all other individuals belonging to it.

The present *vandanā* book is intended to meet the needs of both groups of people — long-term Asian Buddhists in need of a handbook of standard devotional texts and Westerners

newly come to the Dhamma, who are seeking some program of recitations they can use to structure their new conviction. Those with families will further be able to use this book as a basis for introducing Buddhist practices to their children. For such children, an early training in Buddhist customs and principles will form a sound starting point for wholesome development in later life and serve as a buffer against the prevailing materialism of Western culture.

The texts chosen for the *vandanā* book draw principally from a typical devotional ceremony found in Theravādin Buddhist countries; also included are some other items incorporated over the years into the *vandanā* service held at the Washington Buddhist Vihāra. The traditional material comprises the following: the refuges and precepts, all the *vandanā* sections, the *pūjā* stanzas, the three *paritta suttas*, and the verses attached to them, the closing aspirations, the dedications of merit, and the asking for pardon. In the additional section, all the items are traditional, though their use is generally limited to the special occasions mentioned in the explanatory guide. The sections originating in the Vihāra's own routine are: the recitation of the factors of the Noble Eightfold Path, the readings from the *Dhammapada*, and the group recitation on sharing loving-kindness (traditionally used for private meditation).

As Theravādin Buddhism allows considerable room for personal choice, there is no single program of chants fixed for all Theravādins. Each country has its own selections, and, even within a single country, the pieces recited and their order is likely to vary from region to region and from temple to temple. The selection and arrangement of items in this book is modeled after the "*pūjā*" ceremony found in Śri Lanka. However, almost all the major pieces are common to the entire Theravādin heritage, so one who is acquainted with the routine found here will easily be able to adjust to other patterns he might encounter — Thai, Burmese, Lao, or Cambodian. The formulas of salutation to the Buddha, taking the refuges and precepts, and homage to the Triple Gem, along with the *suttas,* all go back to the Pāḷi Canon, and thus form part of the standard stock of recitations in all Theravādin countries. Many of the other items — the verses attached to the homage formulas, the verses of offering, the dedication of merit, the Buddha Jayamaṅgala Gāthās, the Mahā Jayamaṅgala Gāthās, etc. — were composed in Śri Lanka at an early time. Since Theravādin Buddhism later spread from Śri Lanka to the countries of mainland Southeast Asia, a good number of the compositions included in the Śri Lankan routine found their way into the devotional routines of the mainland countries. There, with only a few minor variations in phrasing, they have remained down to the present day. Thus, a relatively isolated Buddhist using this book as the basis for his own *vandanā* need not fear that he will be alone in his recitations. At the time he is chanting in the privacy of his home, it is likely that in temples, monasteries, and homes throughout the Buddhist world, thousands of voices are simultaneously sounding forth the same chants.

At the *vandanā* service held at the Washington Buddhist Vihāra, all the pieces except the Noble Eightfold Path, the *Dhammapada* readings, and the sharing of loving-kindness are chanted in Pāḷi, the language of the Theravādin canon. It might be argued that reciting the texts in English translation would have the advantage of promoting comprehension. This argument has some cogency, but other considerations incline one to favor the use of Pāḷi. First is the belief that keeping the original canonical language helps ensure that the weight of the tradition rests solidly behind our own recitation. The items retained in the Pāḷi here have been so retained in all countries to which Theravādin Buddhism spread. Their continuous transmission from generation

to generation in the canonical language has made the Pāḷi chants a hallowed part of the heritage, which it might be risky to cast out.

A second reason is that the Pāḷi terms (or other words nearly identical with them) were used by the Buddha Himself and thus express most precisely the intentions of a fully enlightened mind. A third is that, through their occurrence in the texts, the Pāḷi terms have acquired a certain sacred aura, a rich accumulation of spiritual connotations, which no English rendering would be able to capture. And a fourth is that the use of Pāḷi creates a valuable social bond. It enables the practitioner to feel himself in harmony with fellow Theravādins everywhere, and will also make it easy for him to participate if he should visit a Buddhist *vihāra* either in this country or abroad.

However, when Pāḷi is employed as the language of recitation, this does not excuse the practitioner from the task of learning the meaning of his chants. It cannot be expected that the average lay Buddhist will want to undertake a full grammatical study of Pāḷi, but he should make the effort to read the translations provided for each text and gain a ready familiarity with their meaning. In this way, along with the devotional feelings he brings to his recitation, he will also bring that essential element of the whole Buddhist liberating path — understanding.

Guide to Pāḷi Pronunciation

The Pāḷi alphabet consists of forty-one letters. These are divided into eight vowels, thirty-two consonants, and one nasal sound called *niggahīta*. The letters are classified into the categories represented in the following diagram:

Vowels:	a	i	u	e	o
	ā	ī	ū		
Gutturals:	k	kh	g	gh	ṅ
Palatals:	c	ch	j	jh	ñ
Retroflexes:	ṭ	ṭh	ḍ	ḍh	ṇ
Dentals:	t	th	d	dh	n
Labials:	p	ph	b	bh	m
Semivowels:	y	r	ḷ	l	v
Sibilant:	s				
Spirant:	h				
Nasal (*niggahīta*):	ṁ				

The gutturals are formed in the throat, the palatals with the tongue placed against the front palate, the retroflexes with the tip of the tongue turned up to touch the back of the palate, the dentals with the tip of the tongue against the upper teeth, and the labials with the lips. Among the semivowels, *ḷ* is retroflex, and *l* is dental.

Among the consonants, *k*, *g*, *c*, *j*, *ṭ*, *ḍ*, *t*, *d*, *p*, and *b* are unaspirates; *kh*, *gh*, *ch*, *jh*, *ṭh*, *ḍh*, *th*, *dh*, *ph*, and *bh* are aspirates; and *ṅ*, *ñ*, *ṇ*, *n*, and *m* are nasals. The aspirates are single letters.

They are pronounced like the unaspirated counterparts except that a slightly forceful puff of breath is added to them.

The individual letters are pronounced approximately as follows:

Vowels:

a	=	a	in	*sofa*
ā	=	a	in	*father*
i	=	i	in	*pin*
ī	=	ee	in	*feet*
u	=	u	in	*put*
ū	=	oo	in	*boot*
e	=	a	in	*make*
o	=	o	in	*hole*

Consonants:

k	=	k	in	*king*	
g	=	g	in	*gone*	
ṅ	=	ng	in	*sing*	
c	=	ch	in	*church*	
j	=	j	in	*joy*	
ñ	=	ny	in	*canyon*	
t	=	t	in	*stop*	
d	=	d	in	*dog*	
n	=	n	in	*not*	
p	=	p	in	*spin*	
b	=	b	in	*bat*	
m	=	m	in	*mother*	
y	=	y	in	*yes*	
r	=	r	in	*rain*	
l	=	l	in	*leg*	
v	=	v	in	*vine*	(when not preceded by a consonant)
v	=	w	in	*wick*	(when preceded by a consonant)
s	=	s	in	*sun*	
h	=	h	in	*hot*	
ṁ	=	ng	in	*thing*	(according to Śri Lankan pronunciation)

It must be stressed that Pāḷi *th* (or *ṭh*) is never pronounced like English *th* in *that*, *thin*, etc. It is merely an aspirated *t* (or *ṭ*), as in English *hothouse*. The same applies to *dh* (or *ḍh*), which is pronounced like English *dh* in *bloodhound*. Pāḷi *ph*, too, is pronounced as an aspirated *p*, as in English *loophole*, not like English *ph* in *philosophy*. Double consonants must be strictly pronounced as such, like the *nn* in *unnecessary*.

Items for Regular Recitation

Salutation

Sādhu! Sādhu! Sādhu!	Excellent! Excellent! Excellent!

Request for the Refuges and Precepts

Laity:

Okāsa ahaṁ bhante *tisaraṇena saddhiṁ pañcasīlaṁ* *dhammaṁ yācāmi, anuggahaṁ katvā* *sīlaṁ detha me bhante.*	Permit me, Bhante[2], I ask for the five precepts together with the three refuges. Please, Bhante, kindly administer the precepts to me.
Dutiyampi, okāsa ahaṁ bhante *tisaraṇena saddhiṁ pañcasīlaṁ* *dhammaṁ yācāmi, anuggahaṁ katvā* *sīlaṁ detha me bhante.*	A second time, permit me, Bhante, I ask for the five precepts together with the three refuges. Please, Bhante, kindly administer the precepts to me.
Tatiyampi, okāsa ahaṁ bhante *tisaraṇena saddhiṁ pañcasīlaṁ* *dhammaṁ yācāmi, anuggahaṁ katvā* *sīlaṁ detha me bhante.*	A third time, permit me, Bhante, I ask for the five precepts together with the three refuges. Please, Bhante, kindly administer the precepts to me.

Monk:

Yaṁ ahaṁ vadāmi taṁ vadetha.	Repeat after me.

Laity:

Āma, bhante.	Yes, Bhante.

Tisaraṇa: Three Refuges (Monk followed by Laity)

Namo tassa bhagavato *arahato sammā-sambuddhassa.*	Homage to the Worthy One, the Exalted One, the Fully Enlightened One.

[2] *Bhante*: a term of respectful address used for Buddhist monks. *Ayye* is used for Buddhist nuns.

Namo tassa bhagavato arahato sammā-sambuddhassa.	Homage to the Worthy One, the Exalted One, the Fully Enlightened One.
Namo tassa bhagavato arahato sammā-sambuddhassa.	Homage to the Worthy One, the Exalted One, the Fully Enlightened One.
Buddhaṁ saraṇaṁ gacchāmi.	I go to the Buddha for Refuge.
Dhammaṁ saraṇaṁ gacchāmi.	I go to the Dhamma for Refuge.
Saṅghaṁ saraṇaṁ gacchāmi.	I go to the Sangha for Refuge.
Dutiyampi, Buddhaṁ saraṇaṁ gacchāmi.	A second time, I go to the Buddha for Refuge.
Dutiyampi, Dhammaṁ saraṇaṁ gacchāmi.	A second time, I go to the Dhamma for Refuge.
Dutiyampi, Saṅghaṁ saraṇaṁ gacchāmi.	A second time, I go to the Sangha for Refuge.
Tatiyampi, Buddhaṁ saraṇaṁ gacchāmi.	A third time, I go to the Buddha for Refuge.
Tatiyampi, Dhammaṁ saraṇaṁ gacchāmi.	A third time, I go to the Dhamma for Refuge.
Tatiyampi, Saṅghaṁ saraṇaṁ gacchāmi.	A third time, I go to the Sangha for Refuge.

Monk:

Saraṇagamanaṁ sampuṇṇaṁ.	The going for Refuge is completed.

Laity:

Āma, bhante.	Yes, Bhante.

Pañca Sīla: The Five Precepts (Monk followed by Laity)

1. Pāṇātipātā veramaṇī sikkhāpadaṁ samādiyāmi.	I undertake the training rule to abstain from taking life.
2. Adinnādānā veramaṇī sikkhāpadaṁ samādiyāmi.	I undertake the training rule to abstain from taking what is not freely given.
3. Kāmesu micchācārā veramaṇī sikkhāpadaṁ samādiyāmi.	I undertake the training rule to abstain from sexual misconduct.
4. Musāvādā veramaṇī sikkhāpadaṁ samādiyāmi.	I undertake the training rule to abstain from false speech.
5. Surā-meraya-majja pamādaṭṭhānā veramaṇī sikkhāpadaṁ samādiyāmi.	I undertake the training rule to abstain from intoxicating drinks and drugs causing heedlessness.

Monk:

Tisaraṇena saha pañcasīlaṁ dhammaṁ sādhukaṁ surakkhitaṁ	Maintaining well the Five Precepts together with the Three Refuges,

katvā appamādena sampādetha.	strive on with diligence.

Laity:

Āma, bhante.	Yes, Bhante.

Monks:

Sīlena sugatiṁ yanti	By morality, they attain good rebirth,
sīlena bhogasampadā	By morality, they attain wealth,
sīlena nibbutiṁ yanti	By morality, they attain Nibbanā,
tasmā sīlaṁ visodhaye.	Therefore, one should purity morality.

Buddha Vandanā: Homage to the Buddha

Iti'pi so bhagavā	Such, indeed is the Exalted One:
arahaṁ sammāsambuddho	Worthy, perfected, enlightened,
vijjā-caraṇa-sampanno	Endowed with knowledge and conduct,
sugato lokavidū	Supremely good, Knower of the world,
anuttaro purisadamma-sārathī	Supreme Master of persons to be tamed,
satthā deva manussāmaṁ	Teacher of gods and men,
buddho bhagavā'ti.	Enlightened and exalted.
Namo tassa sammāsambuddhassa.	Homage to the Perfectly Enlightened One!
Ye ca buddhā atītā ca	To the Buddhas of the past,
ye ca buddhā anāgatā	To the Buddhas not yet come,
paccuppannā ca ye buddhā	To the Buddhas of the present,
ahaṁ vandāmi sabbadā.	I always offer deepest homage.
Natthi me saraṇaṁ aññaṁ	For me, there is no other refuge,
buddho me saraṇaṁ varaṁ	The Buddha is my matchless refuge;
etena saccavajjena	By the power of this truth,
hotu me jayamaṅgalaṁ.	May joyous victory be mine.
Uttamaṅgena vande'haṁ	With my forehead, I do homage
pada-paṁsuṁ varuttamaṁ	To the excellent dust on His feet;
buddhe yo khalito doso	If I have done wrong to the Buddha,
buddho khamatu taṁ mamaṁ.	May the Buddha please forgive me.
Buddhaṁ jīvitapariyantaṁ	Until my life comes to an end,
saraṇaṁ gacchāmi.	I go for refuge to the Buddha.

Dhamma Vandanā: Homage to the Dhamma

Svākkhāto bhagavatā dhammo	Well expounded is the Dhamma of the
sandiṭṭhiko akāliko	Exalted One, to be seen here and now,
ehipassiko opanayiko	Immediately effective, inviting one
paccattaṁ veditabbo viññūhī'ti.	To come and see, leading inwards,
	To be realized by the wise, each for himself.
Namo tassa niyyānikassa dhammassa.	Homage to the emancipating Dhamma!
Ye ca dhammā atītā ca	To the Dhammas of the past,
ye ca dhammā anāgatā	To the Dhammas not yet come,
paccuppannā ca ye dhammā	To the Dhammas of the present,
ahaṁ vandāmi sabbadā.	I always offer deepest homage.
Natthi me saraṇaṁ aññaṁ	For me, there is no other refuge,
dhammo me saraṇaṁ varaṁ	The Dhamma is my matchless refuge;
etena saccavajjena	By the power of this truth,
hotu me jayamaṅgalaṁ.	May joyous victory be mine.
Uttamaṅgena vande'haṁ	With my forehead, I do homage
dhammañ ca tividhaṁ varaṁ	To the matchless threefold Dhamma;
dhamme yo khalito doso	If I have done wrong to the Dhamma,
dhammo khamatu taṁ mamaṁ.	May the Dhamma please forgive me.
Dhammaṁ jīvitapariyantaṁ	Until my life comes to an end,
saraṇaṁ gacchāmi.	I go for refuge to the Dhamma.

Saṅgha Vandanā: Homage to the Sangha

Supaṭipanno	The Order of the Exalted One's
bhagavato sāvakasaṅgho;	Disciples who have practiced well;
ujupaṭipanno	The Order of the Exalted One's
bhagavato sāvakasaṅgho;	Disciples who have practiced rightly;
ñāyapaṭipanno	The Order of the Exalted One's
bhagavato sāvakasaṅgho;	Disciples who have practiced correctly;
sāmīcipaṭipanno	The Order of the Exalted One's
bhagavato sāvakasaṅgho;	Disciples have practiced properly —
yadidaṁ cattāri purisayugāni	The four pairs of persons,
aṭṭha purisa-puggalā	The eight types of persons — ;
esa bhagavato sāvakasaṅgho;	*That* is the Order of the Exalted One's
āhuneyyo pāhuneyyo	Disciples, worthy of offerings and
dakkhiṇeyyo añjalikaraṇīyo	Hospitality, worthy of gifts and respect,
anuttaraṁ puññakkhettaṁ	Supreme field of merit

lokassā'ti.	For the world.
Namo tassa aṭṭha ariyapuggala mahāsaṅghassa.	Homage to the Great Sangha with its eight kinds of noble individuals.
Ye ca saṅghā atītā ca ye ca saṅghā anāgatā paccuppannā ca ye saṅghā ahaṁ vandāmi sabbadā.	To the Sanghas of the past, To the Sanghas not yet come, To the Sanghas of the present, I always offer deepest homage.
Natthi me saraṇaṁ aññaṁ saṅgho me saraṇaṁ varaṁ etena saccavajjena hotu me jayamaṅgalaṁ.	For me, there is no other refuge, The Sangha is my matchless refuge; By the power of this truth, May joyous victory be mine.
Uttamaṅgena vande'haṁ saṅghañ ca tividhuttamaṁ saṅghe yo khalito doso saṅgho khamatu taṁ mamaṁ.	With my forehead, I do homage To the supreme threefold Dhamma; If I have done wrong to the Sangha, May the Sangha please forgive me.
Saṅghaṁ jīvitapariyantaṁ saraṇaṁ gacchāmi.	Until my life comes to an end, I go for refuge to the Sangha.



Bahuṁ ve saraṇaṁ yanti pabbatāni vanāni ca ārāma rukkha cetyāni manussā bhayatajjitā.	They go to many a refuge, Men who have been struck by fear, They go to mountains and forests, To parks and trees and shrines.
N'etaṁ kho saraṇaṁ khemaṁ n'etaṁ saraṇaṁ uttamaṁ n'etaṁ saraṇaṁ āgamma sabbadukkhā pamuccati.	But this is not a secure refuge, This is not the refuge supreme, Not by relying on such a refuge Can one be freed from all suffering.
Yo ca buddhā ca dhammañ ca saṅghañ ca saraṇaṁ gato cattāri ariyasaccāni sammappaññāya passati —	But one who has gone for refuge To the Buddha, Dhamma, and Sangha, Sees with perfect wisdom The Four Noble Truths —
Dukkhaṁ dukkhasamuppādaṁ dukkhassa ca atikkamaṁ ariyañ c'aṭṭhangikaṁ maggaṁ dukkhūpassamgāminaṁ	Suffering, the arising of suffering, The transcending of suffering, And the Noble Eightfold Path That leads to the final end of suffering.

Etaṁ kho saraṇaṁ khemaṁ	This is the refuge that is secure,
etaṁ saraṇaṁ uttamaṁ	This is the refuge that is supreme,
etaṁ saraṇaṁ āgamma	By relying on such a refuge as this
sabbadukkhā pamuccati.	One is released from all suffering.

Closing Vandanā

Vandāmi cetiyaṁ sabbaṁ	I do homage to every shrine
sabbaṭṭhānesu patiṭṭhitaṁ	That may stand in any place,
sārīrikka dhātu mahā bodhiṁ	The bodily relics, the Bodhi tree,
buddharūpaṁ sakalaṁ sadā.	And all images of the Buddha.
Iccevaṁ accanta namassaneyyaṁ	I have gained a vast mass of merit
namassamāno ratanattayaṁ yaṁ	Honoring the most honorable Triple Gem,
puññābhisandaṁ vipulaṁ alatthaṁ	By the spiritual power of that merit
tass'ānubhāvena hatantarāyo.	May my obstacles be destroyed.

Pūjā: Offerings

Ghanasārappadittena
dīpena tamadaṁsinā
tilokadīpaṁ sambuddhaṁ
pūjayāmi tamonudaṁ.

With candle lights dispelling darkness,
I venerate the perfect Buddha,
The light of the triple world,
Who dispels the darkness of delusion.

Gandha-sambhāra-yuttena
dhūpen'āhaṁ sugandhinā
pūjaye pūjaneyyantaṁ
pūjābhājana muttamaṁ.

With this incense sweetly scented,
Made from fragrant substances,
I venerate the most venerable one,
The supreme recipient of offerings.

Vaṇṇa-gandha-guṇopetaṁ
etaṁ kusuma-santatiṁ
pūjayāmi munindassa
sirīpāda-saroruhe.

This cluster of flowers,
Beautiful, fragrant, and excellent,
I offer at the holy lotus feet
Of the noble lord of sages.

Pūjemi buddhaṁ kusumena nena
puññena metena ca hotu mokkhaṁ
pupphaṁ milāyāti yathā idaṁ me
kāyo tathā yāti vināsabhāvaṁ.

With these flowers, I venerate the Buddha;
By this merit, may I gain liberation.
As these flowers fade and wither,
So will my body be destroyed.

Imāyā dhammānudhamma —
paṭipattiyā buddhaṁ pūjemi.
Imāyā dhammānudhamma —
paṭipattiyā dhammaṁ pūjemi.
Imāyā dhammānudhamma —
paṭipattiyā saṅghaṁ pūjemi.

By this practice of Dhamma in accordance
With the Dhamma, I venerate the Buddha.
By this practice of Dhamma in accordance
With the Dhamma, I venerate the Dhamma.
By this practice of Dhamma in accordance
With the Dhamma, I venerate the Sangha.

Ariya Aṭṭhaṅgika Magga: The Noble Eightfold Path

Ayaṁ kho majjhimā paṭipadā	This is the Middle Path which the
tathāgatena abhisambuddhā	Perfect One discovered and expounded,
cakkhukaraṇī ñānakaraṇī	Which gives rise to wisdom and
upasamāya abhiññaya sambhodhāya	Knowledge, which leads to peace,
nibbānāya samvattati, ayaṁ eva	Wisdom, enlightenment, and Nibbāna —
ariyo aṭṭhaṅgiko maggo:	The Noble Eightfold Path:
1. Sammā diṭṭhi	Right Understanding:
dukkhe ñāṇaṁ	of suffering;
dukkhasamudaye ñāṇaṁ	of the origin of suffering;
dukkhanirodhe ñāṇaṁ	of the cessation of suffering;
dukkhanirodha-gāminī paṭipadāya ñāṇaṁ	of the way leading to the cessation of suffering.
2. Sammā saṅkappo	Right Intentions (Right Thought):
nekkhamma saṅkappo	of renunciation, free from craving;
avyāpāda saṅkappo	of goodwill, free from aversion;
avihiṁsā saṅkappo	of compassion, free from cruelty.
3. Sammā vācā	Right Speech:
musāvādā veramaṇī	abstaining from false speech;
pisuṇā vācā veramaṇī	abstaining from malicious speech;
pharusā vācā veramaṇī	abstaining from harsh speech;
samphappalāpā veramaṇī	abstaining from useless speech.
4. Sammā kammanto	Right Action:
pāṇātipātā veramaṇī	abstaining from taking life;
adinnādānā veramaṇī	abstaining from taking what is not freely given;
kāmesu micchācārā veramaṇī	abstaining from sexual misconduct.
5. Sammā ājīvo	Right Livelihood:
micchā ājīvaṁ pahāya	giving up wrong livelihood,
sammā ājīvena jīvitaṁ	one earns one's living by a
kappeti	right form of livelihood.
6. Sammā vāyāmo	Right Effort:
saṁvarappadhānaṁ	to prevent unarisen unwholesome mental states from arising;
pahānappadhānaṁ	to abandon unwholesome mental states that have already arisen;

bhāvanappadhānaṁ	to develop wholesome mental states that have not yet arisen;
anurakkhaṇappadhāṇaṁ	to maintain and perfect wholesome mental states that have already arisen.
7. Sammā sati	Right Mindfulness:
kāyānupassanā	mindful contemplation of the body;
vedanānupassanā	mindful contemplation of feelings;
cittānupassanā	mindful contemplation of the mind;
dhammānupassanā	mindful contemplation of mental objects.
8. Sammā samādhi	Right Concentration:
kusalacitt'ekaggatā	wholesome one-pointedness of mind.



Sutta Chanting

From the *sutta* section, the Monks will chant one (and, on special occasions, all three) of the following *paritta suttas*, the "discourses of protection":

1. Mahā Maṅgala Sutta (The Great Discourse on Good Fortune)
2. Ratana Sutta (Jewels Discourse)
3. Karaṇīya Mettā Sutta (Loving-Kindness Discourse)

The *sutta* chanting will be followed by the chanting of the Verses for Protection (*gāthā*). If only one *sutta* is recited, it will be followed immediately by the chanting of the Verses.

Whenever *suttas* are chanted for the protection of others, then, in the utterances of truth following each *sutta*, the first person (*me*, *mayhaṁ*) should be replaced by the second person pronoun (*te*, *tuyhaṁ*). In the translations, "I" and "my" should be replaced by "you" and "your".

Sutta Chanting

Mahā Maṅgala Sutta: The Great Discourse on Good Fortune

Evaṁ me sutaṁ:
Evaṁ samayaṁ bhagavā
sāvatthiyaṁ viharati jetavane
anāthapiṇḍikassa ārāme.

Thus have I heard:
At one time, the Exalted One was living
Near Sāvatthi, in Jeta's Grove,
In the monastery of Anāthapiṇḍika.

Atha kho aññatarā devatā abhi-
kkantāya rattiyā abhikkantavaṇṇā
kevalakappaṁ jetavanaṁ obhāsetvā
yena bhagavā ten'upasaṅkami.

Then, in the middle of the night,
A certain deity of astounding beauty,
Lighting up the entire Jeta's Grove,
Approached the Exalted One.

Upasaṅkamitvā bhagavantaṁ
abhivādetvā ekamantaṁ aṭṭhāsi.
Ekamantaṁ ṭhitā kho sā devatā
bhagavantaṁ gāthāya ajjhabhāsi.

Drawing near, he paid homage to the
Exalted One and stood to one side.
Standing thus, the deity addressed
The Exalted One in verse.

1.
Bahū devā manussā ca
maṅgalāni acintayuṁ
ākaṅkhamānā sotthānaṁ.
Brūhi maṅgalaṁ uttamaṁ.

Many deities and men
Have pondered on good fortune,
Desiring their well-being.
Tell me the highest good fortune.

2.
Asevanā ca bālānaṁ
paṇḍitānaṁ ca sevanā
pūjā ca pūjanīyānaṁ
etaṁ maṅgalaṁ uttamaṁ.

Not to associate with the foolish,
To associate with the wise,
To honor those worthy of honor —
This is the highest good fortune.

3.
Paṭirūpadesavāso ca
pubbe ca katapuññatā
atta-sammāpaṇidhi ca
etaṁ maṅgalaṁ uttamaṁ.

Residing in a suitable locality,
To have done merit in the past,
To set oneself in the right direction —
This is the highest good fortune.

4.
Bāhusaccañ ca sippañ ca
vinayo ca susikkhito
subhāsitā ca yā vācā
etaṁ maṅgalaṁ uttamaṁ.

Vast learning, perfect handicraft,
A discipline good for training,
And well-uttered speech —
This is the highest good fortune.

5.

Mātā pitu upaṭṭhānaṁ	The supporting of mother and father,
puttadārassa saṅgho	Cherishing of wife and children,
anākulā ca kammantā	And peaceful occupations —
etaṁ maṅgalaṁ uttamaṁ.	This is the highest good fortune.

6.

Dānañ ca dhammacariyā ca	Giving, righteous conduct,
ñātakānañ ca saṅgho	The helping of relatives,
anavajjāni kammāni	And blameless actions —
etaṁ maṅgalaṁ uttamaṁ.	This is the highest good fortune.

7.

Ārati virati pāpā	Ceasing and abstaining from evil,
majjapānā ca saññamo	Avoiding intoxicating drinks,
appamādo ca dhammesu	Diligence in virtuous practices —
etaṁ maṅgalaṁ uttamaṁ.	This is the highest good fortune.

8.

Gāravo ca nivāto ca	Reverence and humility,
santuṭṭhi ca dhammesu	Contentment and gratitude,
Kālena dhamma-savanaṁ	Timely hearing of the Dhamma —
etaṁ maṅgalaṁ uttamaṁ.	This is the highest good fortune.

9.

Khantī ca sovacassatā	Patience and obedience,
samaṇānañ ca dassanaṁ	The seeing of spiritual men,
kālena dhamma-sākacchā	Timely discussions on the Dhamma —
etaṁ maṅgalaṁ uttamaṁ.	This is the highest good fortune.

10.

Tapo ca brahmacariyañ ca	Austerity, the holy life,
ariya-saccāna dassanaṁ	Seeing the Noble Truths,
nibbāna-sacchikiriyā ca	The realization of Nibbāna —
etaṁ maṅgalaṁ uttamaṁ.	This is the highest good fortune.

11.

Phuṭṭhassa loka-dhammehi	A mind unshakable when touched
cittaṁ yassa na kampati	By the changes of worldly states,
asokaṁ virajaṁ khemaṁ	Sorrowless, stainless, and secure —
etaṁ maṅgalaṁ uttamaṁ.	This is the highest good fortune.

12.

Etādisāni katvāna	Those who have fulfulled all these things
sabbatthaṁ aparājitā	Are everywhere invincible;
sabbattha sotthiṁ gacchanti taṁ	They find well-being everywhere —
tesaṁ maṅgalaṁ uttaman'ti.	Theirs is the highest good fortune.



Etena saccavajjena	By the power of this truth
hotu me jayamaṅgalaṁ.	May joyous victory be mine.

Etena saccavajjena	By the power of this truth
hotu me jayamaṅgalaṁ.	May joyous victory be mine.

Etena saccavajjena	By the power of this truth
hotu me jayamaṅgalaṁ.	May joyous victory be mine.

(If this is the only *sutta* chanted, go on to the Verses for Protection [*gāthā*] on page 26.)

Ratana Sutta: Jewels Discourse

1.

Yānīdha bhūtāni samāgatāni	Whatever beings are here assembled,
bhummāni vā yāni vā antalikkhe	Whether terrestrial or celestrial,
sabbe'va bhūtā sumanā bhavantu	May all these beings be happy
athopi sakkacca sunantu bhāsitaṁ.	And listen closely to my words.

2.

Tasmā hi bhūtā nisāmetha sabbe	Pay attention all you beings:
mettaṁ karotha mānusiyā pajāya	Show kindness to the humans who
divā ca ratto ca haranti ye baliṁ	Day and night bring you offerings.
tasmā hi ne rakkhatha appamattā.	Therefore, guard them diligently

3.

Yaṁkiñci vittaṁ idha vā huraṁ vā	Whatever treasure is here or beyond,
saggesu vā yaṁ ratanaṁ paṇītaṁ	Or the precious jewel in the heavens,
na no samaṁ atthi tathāgatena.	None is equal to the Perfect One.
Idampi buddhe ratanaṁ paṇītaṁ	In the Buddha is this precious jewel.
Etena saccena suvatthi hotu.	By this truth may there be well-being.

4.

Khayaṁ virāgaṁ amataṁ paṇītaṁ	The calm Sakyan sage found cessation,
yadajjhagā sakyamunī samāhito	Dispassion, the deathless, the sublime:
na tena dhammena samatthi kiñci.	There is nothing equal to that state.
Idampi dhamme ratanaṁ paṇītaṁ	In the Dhamma is this precious jewel.
Etena saccena suvatthi hotu.	By this truth may there be well-being.

5.

Yaṁ buddhaseṭṭho parivaṇṇayi suciṁ	The purity praised by the supreme Buddha,
samādhiṁ ānantarikaññaṁ āhu	Called concentration with immediate result —
samādhinā tena samo na vijjati.	That concentration has no equal.
Idampi dhamme ratanaṁ paṇītaṁ	In the Dhamma is this precious jewel.
Etena saccena suvatthi hotu.	By this truth may there be well-being.

6.

Ye puggalā aṭṭha sataṁ pasatthā	The eight persons praised by the good,
cattāri etāni yugāni honti	These four pairs are the gift-worthy
te dakkhiṇeyyā sugatassa sāvakā	Disciples of the Well-gone One —
etesu dinnāni mahapphalāni.	Gifts to them yield abundant fruit.
Idampi saṅghe ratanaṁ paṇītaṁ	In the Sangha is this precious jewel.
Etena saccena suvatthi hotu.	By this truth may there be well-being.

7.

Ye suppayuttā manasā daḷhena	With firm minds applying themselves
nikkāmino gotama-sāsanamhi	To Gotama's teaching, passionless,
te pattipattā amataṁ vigayha	They reach the goal; plunged in the
laddhā mudhā nibbutiṁ bhuñjamānā.	Deathless, they enjoy supreme peace.
Idampi saṅghe ratanaṁ paṇītaṁ	In the Sangha is this precious jewel.
Etena saccena suvatthi hotu.	By this truth may there be well-being.

8.

Yathindakhīlo paṭhaviṁ sito siyā	As a firm pst grounded in the earth
catubbhi vātebhi asampakampiyo	Cannot be shaken by the four winds,
tathūpamaṁ sappurisaṁ vadāmi	So is the superior person, I say,
yo ariyasaccāni avecca passati.	Who definitely sees the noble truths.
Idampi saṅghe ratanaṁ paṇītaṁ	In the Sangha is this precious jewel.
Etena saccena suvatthi hotu.	By this truth may there be well-being.

9.

Ye ariya-saccāni vibhāvayanti	Those who comprehend the noble truths
gambhīra-paññena sudesitāni	Taught well by him of deep wisdom,
kiñcāpi te honti bhusappamattā	Even if they are very negligent,
na te bhavaṁ aṭṭhamaṁ ādiyanti.	Do not take an eighth existence.
Idampi saṅghe ratanaṁ paṇītaṁ	In the Sangha is this precious jewel.
Etena saccena suvatthi hotu.	By this truth may there be well-being.

10.

Sahāvassa dassana-sampadāya	For one who has attained to vision
tayassu dhammā jahitā bhavanti	Three states are at once abandoned —
sakkāya-diṭṭhi vicikicchitañ ca	View of self, doubt, and clinging
sīlabbataṁ vāpi yadatthi kiñci.	To needless rules and rituals.
Catūh'apayehi ca vippamutto	Freed from the four states of misery
cha c'ābhiṭhānāni abhabbo kātuṁ	He cannot do six kinds of evil deeds.
Idampi saṅghe ratanaṁ paṇītaṁ	In the Sangha is this precious jewel.
Etena saccena suvatthi hotu.	By this truth may there be well-being.

11.

Kiñcāpi so kammaṁ karoti pāpakaṁ	Though he might so some evil deed
kāyena vācā uda cetasā vā	By body, speech, or mind,
abhabbo so tassa paṭicchādāya	He cannot hide it — such is impossible
abhabbatā diṭṭha-padassa vuttā.	For one who has seen the path.
Idampi saṅghe ratanaṁ paṇītaṁ	In the Sangha is this precious jewel.
Etena saccena suvatthi hotu.	By this truth may there be well-being.

12.

Vanappagumbhe yathā phussitagge
gimhāna-māse paṭhamasmiṁ gimhe
tathūpamaṁ dhammavaraṁ adesayi
nibbānagāmiṁ paramaṁ hitāya.
Idampi buddhe ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu.

Like woodland groves in blossom
In the first heat of the summertime
Is the sublime Dhamma that he taught,
Leading to Nibbāna, the highest good.
In the Buddha is this precious jewel.
By this truth may there be well-being.

13.

Varo varaññū varado varāharo
anuttaro dhammavaraṁ adesayi.

He, the supreme sublime one, knower,
Giver, and bringer of the sublime,
Taught the sublime Dhamma.

Idampi buddhe ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu.

In the Buddha is this precious jewel.
By this truth may there be well-being.

14.

Khīṇaṁ puraṇaṁ navaṁ natthi sambhavaṁ
viratta-cittā āyatike bhavasmiṁ
te khīṇabījā avirūlhicchandā

Their past is extinct with no new arising,
Their minds not drawn to future birth;
Their old seeds destroyed,
Desires no more growing,

nibbanti dhīrā yathāyaṁ padīpo
Idampi saṅghe ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu.

The wise go out just like this lamp.
In the Sangha is this precious jewel.
By this truth may there be well-being.

15.

Yānīdha bhūtāni samāgatāni
bhummāni vā yāni vā antalikkhe
tathāgataṁ deva-manussa-pūjitaṁ
buddhaṁ namassāma suvatthi hotu.

Whatever beings are here assembled,
Whether terrestrial of celestial,
We salute the perfected Buddha,
Revered by gods and men.
May there be well-being!

16.

Yānīdha bhūtāni samāgatāni
bhummāni vā yāni vā antalikkhe
tathāgataṁ deva-manussa-pūjitaṁ
dhammaṁ namassāma suvatthi hotu.

Whatever beings are here assembled,
Whether terrestrial of celestial,
We salute the perfected Dhamma,
Revered by gods and men.
May there be well-being!

17.

Yānīdha bhūtāni samāgatāni
bhummāni vā yāni vā antalikkhe
tathāgataṁ deva-manussa-pūjitaṁ
saṅghaṁ namassāma suvatthi hotu.

Whatever beings are here assembled,
Whether terrestrial of celestial,
We salute the perfected Sangha,
Revered by gods and men.
May there be well-being!



Etena saccavajjena *dukkhā vūpasamentu me*.	By the power of this truth May my sufferings subside.
Etena saccavajjena *bhayā vūpasamentu me*.	By the power of this truth May my fears subside.
Etena saccavajjena *rogā vūpasamentu me*.	By the power of this truth May my illnesses subside.

(If this is the only *sutta* chanted, go on to the Verses for Protection [*gāthā*] on page 26.)

Karaṇīya Mettā Sutta: Loving-Kindness Discourse

1.	
Karaṇīyaṁ atthakusalena	One skilled in good, wishing to attain
yaṁ taṁ santaṁ padaṁ abhisamecca	That state of peace should act thus:
sakko ujū ca sūjū ca	He should be able, straight, upright,
suvaco c'assa mudu anatimāni.	Obedient, gentle, and humble.
2.	
Santussako ca subharo ca	He should be content, easy to support,
appakicco ca sallahuka-vutti	With few duties, living lightly,
santindriyo ca nipako ca	Controlled in senses, discreet,
appagabbho kulesu ananugiddho.	Not impudent, unattached to families.
3.	
Na ca khuddaṁ samācare kiñci	He should not do any slight wrong
yena viññū pare upavadeyyuṁ.	For which the wise might censure him.
Sukhino vā khemino hontu!	May all beings be happy and secure!
Sabbe sattā bhavantu sukhitattā.	May all beings have happy minds!
4.	
Ye keci pāṇabhūtatthi	Whatever living beings there may be
tasā vā thāvarā vā anavasesā	Without exception, weak or strong,
dīghā vā ye mahantā vā	Long, large, middling,
majjhimā rassakānuka-thūlā	Short, subtle, or gross,
5.	
Diṭṭhā vā yeva adiṭṭhā	Visible or invisible,
ye ca dūre vasanti avidūre	Living near or far,
bhūtā vā sambhavesī vā	Born or coming to birth —
sabbe sattā bhavantu sukhitattā.	May all beings have happy minds!
6.	
Na paro paraṁ nikubbetha	Let no one deceive another
nātimaññetha katthacinaṁ kañci	Nor despise anyone anywhere.
Byārosanā paṭighasaññā	Neither in anger nor ill will
nāññaṁ aññassa dukkhaṁ iccheyya.	Should anyone wish harm to another.
7.	
Mātā yathā niyaṁ puttaṁ	As a mother would risk her own life
āyusā ekaputtaṁ anurakkhe	To protect her only child,
evampi sabbabhūtesu	Even so towards all living beings
Mānasaṁ bhāvaye aparimānaṁ	One should cultivate a boundless heart.

8.

Mettañ ca sabba-lokasmiṁ	One should cultivate for all the world
mānassaṁ bhāvaye aparimānaṁ	A heart of boundless loving-kindness,
Uddhaṁ adho ca tiriyañ ca	Above, below, and across,
Asambādhaṁ averaṁ asapattaṁ.	Unobstructed, without hate or enmity.

9.

Tiṭṭhañ caraṁ nisinno vā	Whether standing, walking, or sitting,
sayāno vā yāvat'assa vigatamiddho	Lying down or whenever awake,
etaṁ satiṁ adhiṭṭheyya	He should develop this mindfulness;
brahmaṁ etaṁ vihāraṁ idha māhu.	This is called divinely dwelling here.

10.

Diṭṭhiñ ca anupagamma sīlavā	Not falling into erroneous views,
dassanena sampanno	But virtuous and endowed with vision,
kāmesu vineyya gedhaṁ	Removing desire for sensory pleasures,
na hi jātu gabbhaseyyaṁ punar eti'ti.	He comes never again to birth in the womb.



Etena saccavajjena	By the power of this truth
sotthi me hotu sabbadā.	May I always enjoy well-being.
Etena saccavajjena	By the power of this truth
sotthi me hotu sabbadā.	May I always enjoy well-being.
Etena saccavajjena	By the power of this truth
sotthi me hotu sabbadā.	May I always enjoy well-being.

(If this is the only Sutta chanted, go on to the Verses for Protection [Gāthā] on page 26.)

Gāthā: Verses of Protection

Sabbītiyo vivajjantu	May all calamities be warded off,
sabba rogo vinassatu	May all illness be dispelled,
mā me bhavatu antarāyo	May no obstacles hinder me,
sukhī dīghāyuko bhave.	May I live long and happy.
Bhavatu sabba maṅgalaṁ	May all good fortune come my way,
rakkhantu sabba devatā.	May all celestial beings protect me.
Sabba buddhānubhāvena	By the power of the Buddha,
Sadā sotthi bhavantu me.	May I always enjoy well-being.
Bhavatu sabba maṅgalaṁ	May all good fortune come my way,
rakkhantu sabba devatā.	May all celestial beings protect me.
Sabba dhammānubhāvena	By the power of the Dhamma,
Sadā sotthi bhavantu me.	May I always enjoy well-being.
Bhavatu sabba maṅgalaṁ	May all good fortune come my way,
rakkhantu sabba devatā.	May all celestial beings protect me.
Sabba saṅghānubhāvena	By the power of the Sangha,
Sadā sotthi bhavantu me.	May I always enjoy well-being.